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Napoleon had possessed Wilhelm's military equipment "he would have been an Antichrist indeed." And so because of Napoleon's lack of preparedness and William's lack of genius we must wait for the manifestation of Antichrist. Truly the sense of humor is a divine gift which even some of the initiated appear to lack!

Christianity and Ethics: A Handbook of Christian Ethics. By Archibald B. D. Alexander. New York: Scribner, 1914. Pp. xii+257. \$0.75.

This valuable volume in the "Studies in Theology" series presents a brief, comprehensive view of the Christian conception of the moral life. It aims to deal with every vital aspect of the moral and social problems of the present day. Christian ethics is viewed as the application of Christianity to conduct and character; a systematic study of the ideals and forces which fit man for the highest conceivable destiny—fellowship with, and likeness to, the Divine Being in whose image he has been made. "We need an ethic which will show that religion must be coextensive with life, transfiguring and spiritualizing all its activities and relationships." Dr. Alexander is right in his introductory plea for a more specific, thorough, and widespread study of Christian ethics. He finds encouraging indications that human interest is turning more definitely and strongly to the concrete social problems which control the welfare of us all, and where we need moral principles intelligently and vigorously applied. Even theology seems to have a keener ethical interest, being less concerned with abstract theory and official doctrine, and more concerned with the influence of doctrine upon practical living. "Not until every truth is rounded into its duty, and every duty is referred back into its truth, shall we attain to clearness of vision and consistency of moral life." Since Christian ethics is the practical application of belief and faith to life, it is to be regarded as the crown of theology and the end of all study. Since Schleiermacher (1768-1834), who divided theology into dogmatics and ethics, the latter subject has received distinct and increasing attention.

The fourfold division of the book into Postulates, Personality, Character, and Conduct, is rather formal and unattractive. But the chapter headings are interesting: "The Nature and Scope of Ethics," "The Postulates of Christian Ethics," "Ethical Thought before Christ," "The Estimate of Man," "The Witness of Conscience," "The Miracle of the Will," "Modern Theories of Life," "The Christian Ideal," "Standard and Motive," "The Dynamic of the New Life," "Virtues and Virtue," "The Realm of Duty," "Social Institutions." Under the last title the author discusses the family, the state, and the church. Ethics gives an ideal

of life, a vision of things as they may and should be, a goal of perfection toward which man must strive, and in the progressive achievement of which he shall find his whole occupation and joy. How is it possible for man to achieve moral and spiritual perfection? "In the dynamic power of the new life we reach the central and distinguishing feature of Christian ethics." The New Testament teachers viewed the ultimate goal of man as an exalted form of life, a condition of assimilation to and of communion with God: "I am the way, the truth, and the life," "For me to live is Christ." Christ is the ideal, in whom the perfect life is disclosed and through whom the power for its realization is communicated. New Testament ethics is an inexhaustible fountain of life. The individual virtues of humility, purity of heart, and self-sacrifice are now and always the pillars of Christian ethics; while the great social principles of human solidarity, of brotherhood and equality in Christ, of freedom, of love and service, of the family, the state and the Kingdom of God, of the sacredness of the body and the soul, the duty of work, the stewardship of wealth, contain the germ and potency of all personal and social transformation and renewal.

Primitive Christianity and Its Non-Jewish Sources. By Carl Clemen. Edinburgh: T. and T. Clark, 1912. Pp. xiii+403.

The leading historical question in the field of New Testament interpretation, and of religion in general, is the genetic relation of Christianity to the other religions which preceded and attended its rise in the first century A.D. That primitive Christianity sprang directly and mainly from Judaism has been for some time demonstrated; but its relation to other religions than Judaism has only recently been investigated, and is by no means determined. Professor Clemen, in his first chapter, traces "The History of Religious-Historical Interpretation," naming and briefly reviewing the most important publications in this department of the history of religion (or, as it is commonly called, comparative religion). The books noticed are mainly by German scholars, though other countries furnish some titles. He finds much diversity of opinion among these specialist writers upon the subject, and he is inclined to advise caution in accepting the published conclusions. It may be counted certain that non-Jewish religious influences did affect primitive Christianity, but the problem to be solved is, how and to what extent such influence took effect. The religions of Babylonia, Egypt, Persia, India, Greece, and Rome, and the "mystery-religions," all had a measure of opportunity to influence primitive Christianity, and the historian's task is to recover the exact facts of Christianity's genesis.

The first set of Christian ideas that Clemen examines for non-Jewish influence is the ethical

teaching of the New Testament (pp. 41-77). There are those who maintain that primitive Christianity was directly and largely indebted to Stoicism for terms, phrases, and ideas. The parallels are in many cases obvious and striking. Since Wetstein (*Novum Testamentum Graecum*, 1751 A.D.) it has been customary with the learned commentators to cite these parallels in connection with the several New Testament passages. In the matter of the parallels in Greek and Roman writers (especially Seneca and Epictetus) with sayings of Jesus in the Synoptic Gospels, it is not to be supposed that Jesus himself borrowed from, or even knew, these Stoic teachings. Rather, any dependence which the Synoptic Gospels show is to be attributed to the Christians in the gentile field who were more or less familiar with and appreciative of the Stoic terms, phrases, and ideas. But parallels do not necessarily indicate dependence. There was, among the ancient nations, much independent collateral development of ethical conceptions and expressions. Clemen holds that this is the proper explanation of most of these parallelisms. "Only in a few passages (Matt. 7:13 f., 16; Mark 2:17; Luke 4:28) do the Synoptic Gospels come so close to Graeco-Roman philosophy that one can think of a real connection between them—a connection, I need hardly say, that owes nothing to the medium of literature. And even in these passages we have to do only with images or comparisons: the matter of the discourses of Jesus, and even of later Christian preaching, is independent of philosophy" (pp. 57 f.). But in the Acts, especially chap. 17, and in the Pauline Epistles, he recognizes more Hellenistic influence, e.g., in Gal. 3:28; 5:10 ff.; I Cor. 3:16, 21; 4:9; 7:17 ff.; 9:24 ff.; 11:14; 12:12 ff.

Further sections of the book deal with the primitive Christian ideas of "God and Intermediary Beings" (pp. 77-117); of "The Last Things," namely, the end of the world, the last evils, the forerunner, birth, dying, rising and ascending of the Messiah, the Son of Man, and the life after death (pp. 117-74); "The Moral Ideas," righteousness and sin (pp. 174-82); "The Person of Christ" (pp. 182-208); and "The Institutions of Primitive Christianity" (pp. 208-66), where the author especially discusses the alleged non-Jewish origin of baptism and the Lord's Supper. His opinion is that "the doctrine which the New Testament really teaches regarding the Lord's Supper cannot be derived, even collaterally or by way of supplement, from pagan sources; with reference to it, at any rate, it is simply false to say [with Anrich] that 'baptism as well as the Lord's Supper already within the books of the New Testament underwent the fateful transformation from symbolic act to *sacramentum efficax*.'" "

The last division of Clemen's book (pp. 267-365) is an examination of the hypothesis which involves the denial, not only of the genuineness of the great Pauline Epistles, but also of the

historicity of the New Testament representation of Jesus. This is the "Christ-myth" theory of Drews, Jensen, and some others. He considers and refutes the theory, first in the synoptic Gospels, then in the Pauline Epistles, and finally in the Johannine writings, maintaining the fundamental trustworthiness of the historical representation of Jesus in the New Testament. The closing pages (pp. 366-73) present a summary of the author's whole discussion of non-Jewish influence upon primitive Christianity, and state his conclusion that "the New Testament *ideas* that are *perhaps* derived from non-Jewish sources—for we may emphasize once more the hypothetical nature of most of our results—lie mainly on the fringe of Christianity, and do not touch its vital essence."

Jesus in the Nineteenth Century and After.

By Heinrich Weinel and Alban G. Widgery.

Edinburgh: T. & T. Clark, 1914. Pp. x+458. \$3.75.

The title is a clumsy one, due to the inclusion of some writings issued since 1900, and perhaps also to Mr. Widgery's (or his publishers') desire to give the book a twentieth-century stamp and appeal. Weinel, who named his work *Jesus im neunzehnten Jahrhundert* (1903, 1906²), did in fact intend it to be practical as well as historical. The English editor of the book has enlarged the second German edition by an Introduction of 26 pages, and by the consideration of English, American, French, and Italian life and thought. The chapter headings run: "The Dawn of the [Nineteenth] Century," "Scientific Research on the Life of Jesus," "Jesus as the Preacher of a Liberal Ideal of Reform," "Jesus in the Light of the Social Question," "Jesus, in View of the Problem of Civilization and Culture, as the Preacher of a Buddhistic Self-Redemption," "Jesus and the Religious Question of the Present Time," "In the New [Twentieth] Century." Mr. Widgery states two aims: first, to present an account of Jesus as he appears to us in the light of a scientific study of the historical records; second, to describe how leading men and the great movements of the nineteenth century have regarded Jesus in relation to the problems that have arisen. The latter of these two things he considers his chief task, and he shows what sincere, extensive homage has been paid to Jesus by the great thinkers and workers of this modern time. Opposition to Jesus has chiefly been due to a misconception of him, or to a perverse orthodoxy or ecclesiasticism. "The Jesus we have met in historical study stands and claims acceptance just as strongly as ever, but, we think, in a simpler, more human, more attractive, and ultimately more religious way, than the traditional dogma of the church represents him" (p. 25).